



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Some men are like molasses; it is so hard to get them away from the jing.

During the last eight years the liquor saloons of Paris have increased from 24,000 to 39,000. In the last thirty years the consumption of alcohol has been trebled; in the last ten years doubled.

Church fairs, festivals, bazaars and raffles are a disgrace to God's church.—*Needham*.

An excuse is worse and more terrible than a lie, for an excuse is a lie garnished.—*Pope*.

If the church would keep out of the saloon the saloon would turn loose the sons of promise.

The effort to make Walt Whitman a great poet is supremely ridiculous.—*Wilmington Messenger*.

When we cannot do what we would in religion we must do as we can, and God will accept us.—*Henry*

Spurgeon received into his church between 15,000 and 20,000 members, and founded over fifty chapels in various parts of London.

Christ will not cast water on your smoking coal; he never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Rutherford*.

They who are most weary of life, and yet are most unwilling to die, are such as have lived to no purpose, who have rather breathed than lived.—*Clarendon*.

"To escape the evils arising from the use of alcohol," says Dr. B. W. Richardson, "there is only one perfect course, namely, to abstain from alcohol altogether."

Whenever the devil can get a Christian to believe that he is the only nice man in the neighborhood, he is well satisfied with his day's work.—*Ram's Horn*.

"O gentlemen! if you will just learn to read the Bible and bring out what it means by reading, you might leave your sermon at home sometimes."—*Dr. Broadus*.

I don't care how good you are, I don't care how bad you are, it is an evidence of your depravity that you neglect for one moment the friendship of Jesus.—*Needham*.

If a man gets a fever, or a pain in the head with over drinking, we are subject to curse the wine when we should rather impute it to ourselves for the excess.—*Erasmus*.

It is obvious that counterfeits presuppose a real value in that which is

counterfeited. In this sense it is that hypocrisy has been characterized as the homage which vice pays to virtue.—*Sunday School Times*.

Fifteen years ago a young lady belonging to one of the most aristocratic families in Hartford, Conn., renounced Protestantism, took the veil and adopted the name of Sister Mary Celesta. Last week she withdrew from St Joseph's Convent, to join a Comic Opera Co.

If you live in the full sunshine of Christ and have him not merely plodding upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings and say, "Come, let us walk in the light of the Lord."—*A. Maclaren*.

As Michael Angelo wore a lamp on his cap to prevent his own shadow from being thrown upon the picture which he was painting, so the Christian minister and servant needs to have the candle of the Spirit always burning in his heart, lest the reflection of self and self glory may fall upon his work to darken and defile it.—*Dr. A. J. Gordon*, in *The Two-Fold Life*.

The plan of the Gospel is illustrated by Ezekiel's experience in the valley of dry bones. First we preach the Word; this has power, this prepares the soul. Then pray for breath, for the Spirit which alone gives life. When the two are combined in faith, true preaching of the Word and sincere prayer for the Spirit, then there is life.—*G. C. Needham*.

The drinking, chewing and smoking population of the United States spends \$1,500,000,000 in liquors and tobacco each year. There is one rum saloon to every 106 votes East of the Mississippi River and one to every forty-three votes West of the Mississippi, and 250,000 saloons in these states and territories of the Union waste enough of hard substance to feed, clothe and pay the house rent of every family in the United States.—*Sel.*

An alleged bone of Saint Anne, mother of the Virgin Mary and so "grandmother of God," as the priest called her, was exhibited to great crowds last Sabbath evening in New York, an admission fee of \$1 being charged in the evening. One has to look at his almanac to be sure he is living in the nineteenth century. Only second in significance to the awe of the bone worshippers is the seriousness with which the daily papers tell the story of the relic. The funny man is sternly repressed, for it is a serious thing to lose votes or subscribers.—*Statesman*.

The good things in the world are always cheapest. Spring water costs less than whiskey; a box of cigars will buy three Bibles; a State election costs more than a revival of religion; you can sleep in church every Sabbath morning for nothing but a nap in a Pullman car costs you \$2 every time; the circus takes fifty cents, the theater \$1, but the missionary box is grateful for a penny; the race horse scoops in \$2,000 the first day, while the church bazaar lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt.—*R. J. Burdette*.

It is very comfortable and restful at home and elsewhere to be able to occupy an easy chair. In the churches lots of Christians are just occupying the easy chairs. They keep up a constant movement, but it is the movement of a rocking-chair Christianity. It makes no advance; it is just forward and backward over the same lines. Some rock more rapidly than others, but it is no help to others; they are just rocking themselves to and fro, but the cause of Christ is not helped forward by them. Let our young readers be not at ease in Zion. Their commission has "Go!" in it. Work is the great idea of the Christian life, and cooperation is the great law of Christian effort. We are working together with God.—*Standard*.

The tongue should be used in prayer and praise to God.—*Hebrew 13:15*.

Resting in Hope.

Rest, weary feet, that, slow and halting tread
Life's short, rough path; rest till that wondrous day
When ye upon the eternal hills of God shall run, with strong, firm step, your joyful way.
Fold patient hands upon the quiet breast; Faithful ye toiled an humble place to fill;
Hereafter, called to do his high behest, Ye shall work out your Master's glorious will.
Close, dreamy eyes, out from whose depths there shone
Longings in this poor life unsatisfied; Ye shall behold the King upon his throne, And life, and joy, and beauty multiplied
Peace, throbbing heart; nor pain, nor care, nor grief.
Hopeless desire, nor powerless zeal, shall more
Trouble thy pulses. Pain shall find relief, And hope fulfillment, on that deathless shore.
Rest where soft shadows lie and grasses wave,
While summer birds sing round thy lowly bed;
Sleep when the snow falls gently on thy grave,
And winter winds sigh hoarsely o'er thy head.
"Blessed the dead who, dying in the Lord, Rest from their labors." That sweet rest be thine!
Rest in the promise of his gracious word; Rise in the likeness of the life divine.
—Selected.

Are all the Children In?

The darkness falls, the wind is high,
Dense black clouds fill the western sky;
The storm will soon begin;
The thunders roar, the lightnings flash,
I hear the great round rain-drops dash—
Are all the children in?
They're coming softly to my side,
Their forms within my arms I hide;
No other arms are sure.
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.
But future days are drawing near,
They'll go from this warm shelter here
Out into the world's wild din;
The rain will fall, the cold winds blow,
I'll sit alone and long to know,
Are all the children in?
Will they have shelter then secure,
Where hearts are waiting strong and sure,
And love is true when tried?
Or will they find a broken reed,
When strength of heart they so much need
To help them brave the tide?
God knows it all; His will is best;
I'll shield them now and yield the rest
In His most gracious hand;
Sometimes the souls He loves are riven
By tempest wild, and thus are driven
Nearer the better land.
If He should call us home before
The children land on that blest shore,
Afar from care and sin,
I know that I shall watch and wait
Till He, the keeper of the gate,
Lets all the children in.
—Christian at Work.

Paul at Melita.

BY REV. JAMES MAPLE, D. D.

TEXT.—Acts XXIII. 1-10.

"There came a viper out of the heat and it fastened on Paul's hand." God's people are not exempt from the approaches of any serpent, but they are safe even from the old serpent called satan and the devil, but their safety is in flinging off his approaches.

Christianity does save a man from many of the evils of life, by turning him from the course that leads to those evils. It saves him from the awful evils of drunkenness by delivering him from the sin of intemperance. It saves a man from the wretchedness of licentiousness by leading him into the path of chastity. Thus you see it is better for a man to be a Christian in this life even if there is no future state of being. It makes him a more useful and happy man. Even infidels admit this. But there are evils that come to us unbidden, and that we cannot help. The old serpent, the devil, tempts us just as the viper fastened itself on the hand of Paul. We cannot avoid this entirely, but we can, to some extent, keep out of the way of temptation; and when they do come we can fling them off as Paul did the viper. If we do this we are safe, but there is danger of our tempting the devil. In Bunyan's peerless allegory he makes the man in the iron cage say, "I have tempted the devil, and he has come to me." Thomas Fuller puts it thus: "To hollo in the ear of a sleeping temptation." We do this when we allow impure thoughts to lodge in our minds, or go to places of sinful association where there are things calculated to excite latent evil impulses in our hearts. A drunken student, trying to excuse his intoxication, said, "I don't know how it is I am here in this condition, but now that I am in for it, I mean to go the whole figure. One might as well be killed for a sheep as for a lamb. I had no idea of getting into such a spree. I cannot tell what brought it about. I suppose satan tempted me." "Poh," said another, "he didn't do any such thing. Do you want to know how it happened with me? I went to my room and read awhile, I smoked a cigar and then grew restless, and wanted some exciting pleasure, and after waiting for satan to come to me, I came out in search of him, and here I am. The devil is very easily found by those who seek him, and it is mean, and cowardly to lay the blame where it does not belong, and say that he tempted us, when we put ourselves in the way of temptation."

When a man does this he is sure to fall, but if we resist the devil he will flee from us, and we must flee from temptation. The great Augustine before his conversion, lived with an ill woman, and some time after she accosted him as usual. He ran away with all his might, and she ran after him crying, "Wherefore runnest thou away! It is I." He answered, "I run away because I am not I, I am a new man." The same power that shielded Paul from the deadly poison of the viper will protect us if we trust in Christ.

The attempt to help others sometimes brings men into peril. If Paul had let the sticks alone, the viper would have let him alone. The faithful physician is exposed to danger in visiting and caring for the sick, and sometimes the capitalist is dragged into bankruptcy by the man he helps. The minister often wakes up the bad passions of men, and incurs their displeasure by preaching the truth and exposing sinful conduct. What a poisonous viper the first speakers waked up by preaching the truth on the question of temperance. What a stir Paul made among the Jews by preaching Christ, and they murdered the Saviour for telling them the truth.

Preaching the truth, and working for Christ may make a man enemies, and involve him in trouble; but he shall triumph in the end, and get his reward. The Jews hated Christ and murdered him, but the grave could not hold him; and he received his reward in Heaven. Thus it shall be with all who work for him.

Thoughtful unselfishness in looking after the wellbeing of others. Paul did not go to the fire to warm until he gathered up a bundle of sticks to put on the fire to increase its power to warm the wet and shivering voyagers. This revealed the unselfish spirit of the great Apostle. This is the spirit that we need in the church. Many Christians want to be warmed, but they expect somebody to build the fire for them. They want all the expenses of the church met, and every thing kept in good order, but they won't lay a single stick. Somebody else must pay the money to do it. They want the prayer meeting kept up and made efficient; but expect others to do the work. They want the Sabbath school built up, and the children gather in; but they never come near it, and don't even see that their own children are there. They want sinners converted, and brought into the church; but they won't do anything to accomplish this great work. Here is the trouble. We need the unselfish devotion of Paul. He says, "Let this mind be in you which was also in Christ Jesus." What was the mind of Christ on this question of saving souls? (Luke 19:10; Matt. 20:28.) Look at what Christ sacrificed for the salvation of man. (2 Cor. 8:9; Phil. 2:6-8.)

Christ gave himself for the salvation of man, and we should give ourselves to him. (2 Cor. 5:14-15.) Too many of us are like Louis XI of France. In 1478 he drew up a solemn deed, signed and sealed it, in which he conveyed to the Virgin Mary the whole county of Boulogne, but reserved to himself for his own use all the revenues thereof. He deluded himself with the idea that he had

done a generous thing by the Virgin, when he had done nothing. Thus we own Christ as our Master, enter into covenant relations with Him in which we give ourselves to him, and then we use all our time and talents for ourselves doing little or nothing for him. Here is the Sabbath school needing teachers and workers, and we spend our Sabbath mornings doing nothing instead of working for the Master. We need a new baptism. Many centuries ago there lived in Constantinople a very wealthy man of a noble family by the name of Plato. He was a great favorite with the Emperor and the members of the court. A brilliant prospect opened before him. Moved by the Divine spirit he put aside his wealth, love of pleasure, and the allurements of ambition, and freeing all his slaves, he went to the abbot of the monastery of symbols, and offered himself, saying, "Father, I give thee all—mind, body will; use thy servant as it pleases thee." This is just what we should do. Ralph Wills, at a late session of the Grace Mission Sunday school, bad on his blackboard the words, "See that Jesus gets it all." A little girl was present, and drank in that lesson. Her parents were very poor, and she had been brought from one of the lowest dance houses. Soon after she was taken sick, and died. Her grandmother was with her, and she said, "Granny, will you bring me my purse?"—a gift from the school last Christmas. It was brought to her, and counting out the money she said, "Granny, this is my money that I have saved for Jesus to give to the Mission school; dear granny, see that Jesus gets it all." Thus we should see that Jesus gets all the love of our hearts, all the talents we have, all our energy, and time. The language of our souls should be, "Here Lord, take me, and use me for thy glory." What was the first prayer of Paul after he was converted? It is one that we all can pray, and ought to from the very bottom of our hearts. "Lord what wilt thou have me to do?" Paul meant what he said, and was ready to do whatever the Master commanded. He was willing to toil, suffer, and die in obedience to His command. No sacrifice was too great to make for Him. When Xerxes was fleeing from Greece, he took refuge in a boat. So many crowded upon its decks, that there was danger of its sinking. The Emperor seeing his danger, exclaimed "Since upon you, O Persians, depends the safety of your king, let me know how far you take yourselves to be concerned therein." He had no sooner spoken before the most of them had jumped into the sea, and so saved the life of their king. Should we not love our King as well, and be as ready to sacrifice for Him?

We see here how eager men are to have their bodies cured, and shall we not be stirred thereby to seek more earnestly the welfare of our souls, and the souls of our fellowmen?

Paul healed the governor's father of a dangerous disease. This attracted the attention of the people, and many who were diseased came to him and were healed. This is natural, and men will do almost anything to save their lives; but how careless they are about the salvation of their souls. They are spiritually sick, and must be healed or die eternally. God has provided a great physician who is able to heal all our diseases, and make us whole; but thousands reject him, men leave their homes, travel in Europe, and go to noted springs seeking health. This is done at great cost. Here is a physician who offers to save sinners, and give them eternal life without any cost: but many refuse him. You don't have to go long journeys to hunt him up, nor to send for him. He comes to you and not only offers to heal you, but earnestly entreats you to let him do it. What a glorious Saviour, and how strange that you will reject him.

But I know how it is with you, you do not intend to put off this work forever. You think, "O it is not necessary to seek this Saviour now. Plenty of time to do it." An unsaved man said to a minister, "Sir, I hope to be saved at last." He replied, "It would be better, friend, to be saved at first. Let us go down on our knees and seek the blessing now." This is the advice of Christ. (Matthew 6:33.) Some years ago a young man was convicted of sin, and the necessity of seeking Christ; but he kept postponing it from time to time. One night he resolved to put it off no longer. He had been thinking during the day of the words, "God so loved the world." He lay down on his bed, but it was not to sleep. He prayed God to give his spirit, and he did. For hours he lay thinking, and he saw as he never did before that God had really "so-loved the world that he gave his only begotten son," to die for man's salvation; and that now "whosoever believeth in him should not perish, but have everlasting life." He simply believed this; his heart accepted it; and that moment a joy that he had never known filled his soul. He started up from his bed, could this be conversion? So simple a thing as believing in God's offer of salvation through Christ, yes, whispered the spirit. He knelt down and thanked God.

There is a general sense of Divine justice among men, even the uncivilized. This conviction, with more or less distinctness exists in all nations. Men believe in some form of a Divinity, or Divine government; and they have a sense of justice, and a feeling

that the guilty ought to be punished. When the people of Melita saw the viper fasten its fangs in the hand of Paul they thought that it was an evidence that he was guilty of some great crime, but they reasoned incorrectly because they thought every misfortune that befell a man was a punishment for some sin. The general proposition that men will be punished for sin is true; but we are not qualified to say that each particular calamity is a direct punishment for sin. In some cases we may. In the case of the drunken we know that the loss of property and health is the direct result of his sin of drunkenness. In the common calamities of life it would require a clearer knowledge of the principles of the Divine government than we possess, to affirm of each instance of suffering, that it is a punishment for some crime. God will punish all sin. (Eccle. 12: 13-14)

There is a proneness in man to misjudge. These men judged Paul unjustly. Their judgment was hasty. Everything, to them, seemed to be against him. It looked like he was guilty, and they judged him to be so. How often this is the case, and how the innocent have suffered on this account, but it is a great comfort to know that there is a God who will right all wrongs, and bring out the true character of man.

We see here the power of a firm trust in God. Paul was not disturbed by the sting of the viper. God had told him that he should preach Christ in Rome, and he knew that all the vipers in the world could not sting him to death until he had filled this mission. He had special grace, and we may all have it. He believed that God would take care of him, and He did. This faith gives peace to the mind even in the midst of danger and the presence of death. Paul had no fear when he came to die. He knew that death would open the gates of heaven to him. (2 Cor. 5:1.) When Dr. Doddridge was dying he said, "I have no hope in what I have been or done, yet I am full of confidence; and this is my confidence, there is hope set before me, I have fled—I still fly for refuge to that hope. In him I trust, in him I have strong consolation; and shall assuredly be accepted in this beloved of my soul."

Should Women Speak in Public?

Should women speak in public is a question on which people are very much divided. Women are considered by some to be greater talkers than the men, and this is admitted by those who, in connection with this question, use the quotation. "There was silence in heaven the space of half an hour." Let that be as it may,

the division is strongly in favor of women's speaking in public.

The day is past when women of equal abilities with the men will be kept in silence. They are obeying the command, "whatsoever thy hand findeth to do," &c., &c., in entering upon life's work in the different professions.

Some are lecturers, some practicing law, others with a disposition like Him who "went about doing good," are taking upon themselves the great responsibility of a physician. Others are in the pulpit, and in compliance with the injunction are going into heathen lands with the message of salvation. And why not? For the women possess an active faith. It is that "without works" which "is dead." They are sooner converted, and a larger per cent, of them are converted than of men.

As to valor and Christian fortitude they are equal, if not superior, to the men. When all the disciples of Jesus had forsaken Him and fled, "many women" lingered and beheld him as He hung dying upon the cross. The little servant girl was the instrument, in God's hands, in the restoration of Naaman from leprosy. When Pontius Pilate, the governor before whom the Saviour was brought, "was set down on the judgment seat his (Pilate's) wife," was the only counsel in behalf of the blessed Saviour, in that she said, "Have thou nothing to do with that just man."—Matt. 27: 19

The women were the last to leave the cross, the first at the sepulchre "while it was yet dark," and they became the first heralds of the resurrection, "Go quickly, and tell His disciples that he is risen from the dead."—Matt. 28: 7.

The Syro-phoenician woman publicly plead her cause aloud so faithfully in behalf of her daughter, and with so much importunity that Jesus answered, "O woman great is thy faith."—Matt. 15: 28. A woman of Samaria was the first missionary the world ever knew, she "went into the city and said to the men, Come, see a man, which told me all things:—is not this the Christ?"—John 3: 28-29. She publicly proclaimed what Jesus had told her at the well; and as a result of her public testimony, "many of the Samaritans of that city believed in Him for the saying of the woman, which testified, He told me all that ever I did."—Matt. 6: 39.

Therefore, in the light of God's word, should the women keep silent? Let them still go forth not only as heralds of the resurrection, but of the cross; bearing tidings of salvation to a lost world. "She hath done what she could"; therefore, "Wheresoever this gospel shall be preached throughout the whole world, this also that

she hath done shall be spoken of, for a memorial of her."—Mark 14: 8-9.

The writer has briefly thrown out these few suggestions and quotations, and leaves the question for the reader to answer. And in conclusion, will say to Christian women, if you feel so disposed; and if you believe you hear the voice of God calling, go, with your spices and ointment, as it were as a token, not simply of true womanhood and of patriotism, but as a token of love and devotion to a crucified and risen Saviour. Go! with love to God and love to man. Go! if not with the rose of Sharon, go with the lily of the valley and crown Him Lord of all! Tell the wondrous story of Jesus and His love.—*H. in Elon College Monthly.*

Where Were You.

You like something good, Mr. Editor, and you give your readers some good things; and as the other day I saw something pat and pertinent, I send it to you to pass around:

Where were you last Sunday? "At home, not feeling very well." Did you ever close up your store, and, by way of explanation, stick up a notice, "Detained at home by a headache." And why not, pray?

"Visitors came in and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday morning? And when you stand at the bar of God, and the Judge asks you why you did not go to his sanctuary more, will you look him in the face and say, "Oh, we had company?"

"It looked like rain, indeed it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge?

"I had an engagement that kept me from attending." You had? And on God's day you were immersed in business? Have you had advices that the Fourth Commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose Sunday.

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to his love, with a positive disrelish for his society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with him. It is a fact, however. Heaven is a character. It is the natural outcome of a certain internal condition.—X.

The Greatness of Christianity.

Spirit and Life.

Paul in his letter to the Romans, said, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." And if he could say this in his day, when to be a Christian was to be a castaway, an associate of the ignorant and despised followers of the lowly Nazarene, surely we, of the present age, need not be ashamed to declare our loyalty to Him who is now acknowledged by multitudes in every nation to be the wisest and best moral teacher the world ever saw.

Rome, when Paul wrote his famous epistle, was in a sad and fallen condition. Within her borders murder and fraud and vice were becoming appalling in their extent and quality. It was to this wicked city that the noble apostle desired to go carrying with him the gospel of Christ with its beauty, purity, loveliness and uplifting power. Could we see the imperial city as Paul saw it, when he began this epistle, we should not wonder that he was not ashamed of the teachings of Jesus. Nor should we be.

The gospel has lost none of its intrinsic value. It is as worthy to-day as it was in the Apostolic age. The moral need of the world is the same now as it was when the gospel was first brought into existence, and it will be the same in time to come as it is to-day. The need is perpetual.

In the life of Jesus which is only another definition of the Gospel, are found the noblest, the purest, and the best incentives to right living, and the highest inspiration to virtue. That it is so, needs no further proof than the testimony of history; for the preaching of the Gospel has already wrought a marvelous change in the world and established a civilization that acknowledges no equal in the past. It is only the Christ of whom Paul was not ashamed, that "can touch the vicious soul and kindle within it a love for goodness, an admiration for purity, and a desire for righteousness." For no one who sincerely desires to know the truth can meditate upon his holy and lovely character, and not be led to at least an earnest effort to be faithful to the right, faithful in spite of all opposition and ill-treatment, faithful even unto death.

"They climb the steep ascent of Heaven,
Through peril, toil and pain!
O God! to us may grace be given,
To follow in their train!"

I firmly believe what others have asserted that the religion of Jesus is even greater now than it was when Paul wrote his letter to the Romans, and when he boldly defended the

gospel against the assaults of its enemies and died a martyr to its truth. If asked, How this can be? I would answer because time and study, or research, have brought to light more and more its hidden treasures and revealed the infinite value of its teachings. True, Paul was an inspired Apostle, called in a marvelous manner to proclaim the gospel of the new covenant to teachers of science, and to men who boasted of their material and intellectual greatness. But, whatever his inspiration might have been, we can hardly imagine that he, who was just emerging from Judaism and had so recently become the friend and advocate of Christianity, was

able at that time to measure the full excellence of the Gospel of the Son of God. Says one: "No finite mind could have seen at once how those words of Jesus involved the liberty and equality of men, the happiness of little children, the freedom and glory of woman, the reform of the drunkard, the enthronement of charity, and the many sided exaltation of the soul." Each succeeding age is bringing to light new beauties and revealing to mankind more and more of the divine power and far-reaching excellence of the Saviour's teachings, and if Paul could not look down through coming ages and see all that the gospel was to accomplish for the race, he saw enough and experienced enough in his own conversion, to cause him to exclaim with rapture: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek."

No, noble apostle, you had no reason to be ashamed of the Gospel of Christ. Nor have we. All the precepts of this divine system are marked by a sublime character. It teaches the highest type of religion, the purest morality and the very perfection of social duty. Its Founder was the divinest and purest teacher the world ever saw, and, by his own spotless life he exemplified the spirit of his holy precepts.

Paul in his own character nobly illustrated the power of the Gospel to purify, exalt and save. It will exert a similar power over all who accept it and adopt Christ as their example with the whole energy of their wills. Let us look to him with the conviction that we may become one with him in thought, in feeling, in power, in holiness. His character and his Gospel will become a blessing, just as far as it shall awaken in us this consciousness, this hope. And —

"If divinest power be truly so,
Because its proper object be to bless;
It follows, that all power which man can
know,
The highest even monarchs can possess,
Displays alone their less than littleness,

Unless it seeks the happiness of man
And glory of the highest,—nothing less
Than such a use of power one moment
can
Make its possessor great, on wisdom's
Godlike plan."

DAVID E. MILLARD.
Portland, Michigan.

Light-Running Machines.

One of the commendations of certain sewing-machines is that they are "light running." They move very easily, and require little strength or labor. A little girl said "I like to sew when there is no thread in the machine, it runs so easy."

There are persons whose religion seems to be of the "light-running" order. There is nothing difficult about it; no burdens, no heart breakings, no "strong cryings and tears," no "groanings that cannot be uttered," but lightness, ease and airiness; a pleasant, comfortable way of putting things, which holds all orthodox opinions but never loses any sleep over them. Such men would invite lost sinners to be saved as courteously as they would ask them to dine with them, and would consign them to eternal perdition as calmly as they would accept the regrets of men invited to an evening party.

Machinery runs easily when no work is being done. A belt upon a loose pulley runs easily, but accomplishes nothing; but when that belt is thrown upon a fast pulley, then at every turn machinery is moved and something is accomplished.

We need to get rid of this easy-going religion, these sewing machines which sew without thread, these faiths that are without works and are dead, the systems and creeds which stir no emotions in the hearts of saints, and work no conviction in the minds of sinners, and which produce no change in the lives of their professors. We need to come down to the facts, the realities, and the duties of a Christianity which is a reality as well as a faith, and a fact as well as a theory.

Life is short. With God's help we are to do work for him for eternity—work which will require effort, sacrifice and zeal in the Master's cause, and which will tell on human welfare now and evermore. Let us be workers together with Him, that when he shall appear we may appear with him in glory.—*Common people.*

The Weight of the Rope.

The great scientist Agassiz was wont to relate, with telling effect, a thrilling experience of his own while conducting some explorations among the Alps. He desired to study the interior of a glacier, and for this pur-

pose he had his companions lower him into a fissure of unknown depth, where he spent an hour or more examining the stratification of the ice, and other phenomena. Having stayed as long as he thought advisable, he signaled to be drawn up again. But when his companions leaped upon the rope they were dismayed to find their united strength was not equal to the task. Before lowering Agassiz they had duly estimated his weight and their own strength, but they had omitted to take into account the weight of the rope, of which several hundred feet had been paid out, and all too late they discovered that they could not draw up both the scientist and the rope. He was therefore compelled to remain suspended in the heart of the glacier until additional help could be obtained, and he relieved from his uncomfortable if not perilous plight.

There is something very suggestive in this incident in connection with the power of habit. There are many people who flatter themselves upon their ability to break off a bad habit, who all the time do not realize their signal failure to take into account the weight of the rope—i. e., the duration of the habit. They may estimate very accurately the particular fascination that the pipe, the glass,—whatever the thing is—exercises over them, and their power to put it aside on any given occasion—but they have no clear conception of the tremendous resistance offered by the mere force of the habit when the long pull and the strong pull comes that is necessary for complete deliverance. Bear in mind then, please, the weight of the rope, and perhaps the best way of this is never to let out any rope at all if it is to lower you to dangerous places.—*Selected.*

A Sneer at the Stoutest Soldier.

One of the officers of the National Woman's Christian Temperance Union stated, a few days ago, that if she were the average preacher, she would walk down and out of the pulpit and go to selling peanuts and see if she couldn't make a success of something. Some people can never see the success of a minister who will not become the advocate of a political platform that has as its leading principle woman's suffrage. Most of the Christian work of this nation is done by the average preacher; and the Church of Christ, which has been the conservator of the morals, liberty and material prosperity of the nation, is served by the average preacher. If all the average preachers of this country were to take the lady's advice, she would soon be without an audience and consequently without calling.—*Western N. C. Advocate.*

Gambling Among Boys.

It is not easy to write with coolness upon this subject. One longs for a scorching, searing pen of fire, which would brand upon every soul a pledge to a life-and-death struggle against this evil. And yet just because the evil is so widespread in its operations and so blighting in its effects, we must face the situation calmly and deliberately. The issue is a serious one. It calls for the relentless science of a Moltke; the grim pertinacity of a Grant, rather than the fiery dash of a Custer.

The simplest form of gambling among boys is matching pennies; perhaps the most common is the game of "craps." "Pitching pennies" offers a slight chance for skill and is therefore less popular. This game is more or less complicated, according as it includes "tossing" as well as "pitching" pennies. "Craps" requires apparatus—viz., a pair of dice. In its simplest form the game is played as follows: Jim puts down any amount, say a nickel; Joe "fades" him; that is, deposits a similar amount. Jim then throws the dice. If a combination making seven or eleven turns up at the first throw, Jim wins the stakes; if "craps" are thrown at first—viz., a one and a two, or double sixes, Joe is the winner. If neither of these things happens, the first combined number thrown is noted and the play proceeds till either the same number is thrown, in which case Jim wins; or till a seven is thrown when Joe wins. In the latter event Jim surrenders the dice to Bill. At the conclusion of the game Joe gives place to Tim, who proceeds to win or lose in the same manner. Much larger sums are often played in this way, and there are various combinations which bring into the game any number of players.

"Over, Even, and Under Seven" calls for a dice box in addition to the pair of dice, and there is a similar game with three dice. These are the forms of gambling most frequently seen on our streets or alleyways. The games with cards go on in more out-of-the-way places, along the docks or down some by-streets. "Banker and Broker" and "Bluff" are the most common forms. Do not imagine that matching pennies is the first or earliest temptation in this line, or that "Banker and Broker" is the last in the horrid series. Ask the little children in the Infant-class of your Mission Sunday-school whether they know anything about certain numbers found in the candy and chewing-gum packages bought at the candy store, and some of them will tell you of the nice prizes they have drawn in this way. Others will boast of their success with the grab-bag at

the church fair; and the flush on their faces is not the glow of ingenuous charity, it is the first symptom of a fever more deadly than typhus. So, at the other end, the accursed lottery called "policy-playing" and pool-gambling follow hard upon dice-throwing and card gaming. There are lads of all ages, nationalities and occupations who gamble in one or more of these forms. Among the bootblacks, newsboys and street Arabs, from the ages of seven to eighteen, with little money in their pockets and less ambition for saving, "craps" and "pitching pennies" are almost a second nature; older boys, with more money, devote themselves to card-gaming as well. Into the policy shops—which are generally located behind a cigar store or a saloon—little children are frequently sent by their parents to buy a chance. Of course the children soon begin to play on their own account. Five cents played on a lucky number may win five dollars. A boy recently showed me a lucky "gig" which had come to him in a "dream." Office boys, clerks, artisans, are large customers. Ask almost any working boy you meet in our great cities what he knows about policy-playing, and if he does not himself indulge in a chance once in a while, he will confess "he used to," or that "he has some friends" who play policy: and in general will show a surprising familiarity with the details of the lottery.

It is not necessary to dwell upon the evil effects of the gambling vice among boys. It weakens self-respect; it brings bad associates; it enthrones selfishness and greed; it dispossesses reason; it feels discontent; it undermines integrity. It is malaria, poison, gangrene.

What can be done to check gambling among boys?

1. Discountenance the grab-bag and all forms of lottery. In home, at the day school, in the Sunday-school, in the pulpit, in the shop, at the store, in the counting-room, let parents, teachers, preachers, and employers warn the boys and girls against this evil.

2. Gambling is a crime. State and city ordinances forbid it. In New York the Penal Code is explicit; a common gambler is any one "who engages as dealer, gamekeeper or player in any gambling or banking game where money or property is dependent upon the result." If street gambling were stopped it cannot be doubted that much of the danger of contamination to which every boy in our cities is daily subjected, would be removed. And to this extent, at least, the law can be easily enforced, if one or two persons in every ward are resolute in the matter. If any officer is near, call his attention to the

violation of the law. If he refuse to interfere, take his number and report him at headquarters. If no officer is at hand, raid the gang yourself. As you approach with determined step the boys will probably run, leaving in many cases dice and pennies on the ground. If necessary seize one of the offenders and deliver him to the first officer you meet. A private person may always arrest another for a crime committed in his presence; and gambling is a crime.

Before long the boys in the neighborhood will learn that the law is to be enforced and will seek more sheltered spots where they will continue, indeed to gamble but without the same risk of contaminating the little children.

3. But while this course is open to every good citizen, it should be supplemented by establishing in the neighborhood a station of the Penny Provident Fund of the Charity Organization Society of New York City. If this admirable and attractive savings institution is properly advertised by the local managers, the result will show that many a lad will devote little or no money to "craps," in order that his bank account may grow apace.

4. A more personal touch, however, is needed. Out of this banking system or one's Sunday-school or street acquaintances should grow a Boy's club, where little if any religion should be taught in words and phrases, but a great deal in deeds and influences; where high standards of honor and industry should be felt in the very atmosphere, and where it should be shewn, indirectly perhaps, and yet effectively, that the gambling spirit is essentially mean and degrading. A club of this kind should be able to retain a hold on lads just at the age when other influences like the Sunday school, are losing their grip upon him, and if that transition period of a boy's life is safely passed, he will begin to look upon gambling with hatred and contempt.—*Rev. Howard S. Bliss, in N.Y. Independent.*

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Among Our Native Workers.

In the north of Japan we have 4 native workers stationed at convenient distances from one another, varying from 12 or 13, to 21 miles apart. The 1st, is stationed on the Ishinomaki pastorate; the 2nd, on the Wakayama mission; the 3rd, on the Wakayama mission; and the 4th, on the Iwai pastorate, at a town called Ichinoseki.

Since making Tokio the headquarters of our Japan mission, it has been the custom of one of your missionaries, generally myself, to make periodic visits on the above fields. This year in order to make even a more thorough examination of the whole work and to render it as much help as possible, I left Tokio on March 17th with my interpreter, and on the following day was with Bro. Watanabe, our only ordained Japanese pastor, at Ishinomaki. On the little boat while crossing the bay to Ishinomaki, the snow clouds overtook us and a snow fall was the result. However, at night a little handful of believers met us at the church. After exchanging greeting and attending to the church business, we sat down, in number about 12, at the Lord's table and spent quite a nice season before the Lord, once more among the heathen.

Three days in all at Ishinomaki, then another three days travelling and preaching in the surrounding villages at nights, besides making sometimes calls in the day. These villages are 4, 5½ and 6½, or 7 miles from Ishinomaki. At one of these villages is a blacksmith, who lives about its entrance in a small house on the roadside; having a frontage of about 30 feet, about 9 deep except one side, an extension of about 6 feet for a kitchen. The whole house is in 2 rooms, 6 feet cut off on the west end for a sort of private room, the remainder all in one, but is divided into 3 compartments; viz., on the right of the door the general family room about — feet by —; in front of the door and to the wall on the left is the good brother's blacksmith shop, about 12 feet by 9, where at this time of the year he and a young man, probably a learner, are kept busy by the farming population; at the rear of his shop is the little kitchen about 12 by 6. This good man may almost be enrolled as a member, he is not yet baptized but is considered by our man as almost ready: is quite a helper, assisting and encouraging our man in his work as he pays his monthly visits. Pray for him, for he no doubt has a hard time, even, though his face shines from a happy heart.

The weather being thus far very cold or inclement, such as snowing, heavy gales, etc., our meetings have been only tolerable yet having good attention. Returning to Ishinomaki and giving them another service on the 9th day from home, we pack up our baggage and travel by jinrikisha, 12 or 14 miles to Bro. Chikusa's home and field. Here we were caught, the roads being bad from the previous bad weather the men were compelled to make slow work of it, and another cold storm met us in the face; true

we lighted twice on the journey and took some exercise, but that did not relieve us entirely. Interpreter and self having taken, as we thought, cold somewhere, now began to feel it, especially him.

At night, met the friends, preached and examined 7 for membership and baptism; Saturday kept busy and on Sunday 5 services, one being a baptismal service, when an elderly widow lady, whom I had examined the day before sitting on her bed by the fire side, to my surprise came down into the pool and gladly received baptism. This dear woman was a very faithful Buddhist and had gone through much in order to be accounted worthy. She at once resolved life or death God's will shall be followed. It well reminds me of that scripture which says "Blessed are they that do His commandments." This dear soul is one of the jewels, and if, dear beloved, your prayers, our labors inclusive of native workers and your money had been the means of bringing this dear one alone to trust in the crucified One; she is worth it all. Her dear son has become, till next June our dear Brother Rhodes' servant, in order to learn more, so that he may do more good in the future when he returns home. These two are worth more than we have spent as a Mission; and though the storm rose high and my body trembled with cold before baptizing and until sometime afterwards, even though the water was made tepid, my heart's joy is such I would gladly baptize 1000 more on similar or even worse days, if by so doing I could aid such in the will of our heavenly Father. She as well as her son are lay workers, and if spared will accomplish very much for the Master. Pray for her and him.

D. F. JONES.

(To be continued.)

A Letter From One of Our Japanese Christian Women.

The following letter has just been received by Mrs. Bishop from Sister Jones' interpreter and mission helper. Of her, Sister Jones says, "She has a good education, is very quick to learn, and for a Japanese is an excellent Bible scholar. Her letter is just as she wrote it. I thought you would enjoy it more with its new English. The following is the letter:

MY DEAR FRIENDS:—It is a very strange to me to write you who are living in the other side of the globe so far from us, but we are all uniting under the hand of merciful Father and Jesus Christ.

Oh, how glad I am to have such a good opportunity to write you with very much pleasure. I hope you have a pleasant time, and you are well and strong health under the

merciful hand of God who art in Heaven. We are all very well, so please say for me. Mr. and Mrs. Jones are so good and so kind and gentle to us, so we are very fond of them and we love them as dear parents. They are working very earnestly for Christianity, with love and faith. So the church became increased very much.

Now, I am going to tell you about my works. Since my husband dead, I am a poor widow, and had a son. He is only one year and eight months old. Since my husband dead, I have a quite very hard time to support him, but God bless us so much in everything. Seven months after my husband's death Mrs. Jones used me in her kindness. I am working for Christianity with all my heart and with all my strength to bring the sinners who do not know true God from the darkness into the light, and from the destruction into the everlasting

During the week I have a four meetings go. Every Sunday I am going to teach the Sunday school at Oji, which was lately started. But every time I have seven boys and six girls, and five grown people inside of the house. The Christian people of Oji are very nice and gentle.

On every Monday we (Mrs. Jones and I) are going to have the children's meeting near the park of "Ueno." Every time when we have the meeting the children are coming about fifty or more. It is a quite good place ever we had. Every Tuesday we went to Honjo to have a children's meeting. In the Honjo meeting, the children are gathered more than twenty-five.

On Wednesday I am visiting the people and talk with them about the Christianity. Thursday, we have a woman's meeting in Oji.

Friday I go to learn the organ to play from Mr. Rhodes. He is very good and kind to all of us; we like him very much.

As I already told you before, our works are giving to progress very nicely, but our work is very hard unless God take care us and lead us. So I want to ask you to pray for us. Please remember us in your prayers.

One thing, I want to ask you to pray for my sister-in-law, who lost the father last month. She is only one at family, and all others dead, so she is very troublesome and she is a nonchristian. I am praying for her a great deal.

I have no time to write more now, so I will close.

With much love, your friend,

YUMI UEDA.

No. 26 Nichome, Minami Odawara Cho, Tsukiji, Tokio, Japan.

I commend the above as a good letter to read at missionary society meet-

ings and missionary prayer meetings. I commend this letter, also, coming from one of our Japanese women workers, for the lessons it teaches all, and especially our sisters who do not live in heathen lands. Note:

(a) A young widow bereft of her husband, and a child to care for, sits not down to bemoan her fate, but addresses herself to working for the true God whom she has found, to carrying consolation and sunshine to other hearts.

"Go bury thy sorrows,
Let others be blest;
Go give them the sunshine;
Tell Jesus the rest."

(b) Abounding in work. Of the week, one day teaching a Sunday school, two days holding children's meeting, one day holding women's meetings, one day visiting and talking to the people of "the Christianity,"—trying to bring others to the knowledge of the "true God" and his salvation; and one day taking music lessons—studying to be more efficient.

(c) Her deep interest for her friend and others out of Christ whom she styles the "unchristian."

Does not the consecration and zeal of this converted heathen, our Japanese sister, Yumi Ueda, put to shame much of our self-containment and indifference? On the reading of this letter by our sisters of the home churches, may they not ask themselves how many days in the week, how much time am I giving to the cause of the Master? Am I making any sacrifice, am I really doing anything worthy the name of a disciple of Jesus for the cause of missions? Am I doing anything to increase the missionary interest among my neighbors, in my own church and Sunday school? Am I giving anything my self, and am I trying to induce others to give anything to help our missionaries and their native helpers in Japan? Am I? Will I? And when?

J. G. BISHOP,

Sec'y Mis.

Dayton, Ohio, May 2. 1892.

David's Prayer.

How beautiful, and fraught with words of sweetest comfort are the Psalms of David. And, oh, how touching are some of his entreaties for aid from the most High, the God of his fathers, the God whom he himself served, and to whom he seems ever to have appealed in the "time of storm."

In the thirty-ninth Psalm he prays thus: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. Oh spare me that I may recover strength before I go

hence and be no more." This appeal, to my eyes, is a proof of the perfect trust which he feels that it will be heard and answered. Many are the hearts that have cried, oh, spare me, that I may recover strength,

long after David had gone hence to be no more, that is in this life, but to be forever more a sweet singer of God's praises in the realms of glory. And may their prayer be answered as effectually as was his, for in the next chapter, he says, "I waited patiently for the Lord, and He inclined unto me and my cry." It appears that David had transgressed the law, and had fallen under the wrath of God, for before his prayer he says, "There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones because of my sin." 'Tis thus with every Christian when he commits a sin, and departs from the way, he finds no rest, the arrows of God's displeasure stick fast in him, God's hand "preseth him sore." But if, as did David, he boweth himself in prayer and patiently waits, his cry will be heard.

For David's prayer was not immediately answered, neither did he grow restless at the delay; he simply trusted in God and waited, and all was well with him. He was brought out of a horrible pit and his feet set on a rock, and instead of a prayer, a song of praise was put in his mouth. It is not meet that we should pray all the time, but must praise Him, too. It is most true that when we come to the place that we can praise Him for nothing, He will give us some reason for praise; not that we can ever really fail to have some cause for praise, but it sometimes happens that a poor, storm-tossed soul, sore from disappointment and affliction feels in its misery that there is no blessing, no cause for praise, nothing in this weary world for which to be thankful. Then if that soul will think on God and say, "Even though He slay me, yet will I trust Him," most surely will be found sufficient blessings for which to praise Him day and night. Broken hearts and contrite spirits He will not despise. I have stood by the bedside of a dying mother, and heard her through many hours of deepest agony repeat these words over and over again. When the death angel hovered over her, his wings bending lower and lower, I heard her still repeat them. "Even though He slay me, yet will I trust Him."

And then exclaim most joyfully, "I know that my Redeemer liveth." Thank God that the God of David is a sure and steadfast help in the hour of death. Oh, how horrible to enter its portals alone, to grapple with the grim monster unaided by the Divine hand. David (Continued on page 287)

How Readest Thou.

It is one thing to read the Bible through, Another thing to read to learn and do. Some read it with design to learn to read, But to the subject pay but little heed. Some read it as their duty once a week, While others read it with but little care, With no regard to how they read nor where.

Some read it as a history, to know How people lived three thousand years ago.

Some read to bring themselves into repute By showing others how they can dispute; While others read because their neighbors do, To see how long 'twill take to read it through.

Some read it for the wonders that are there—

How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradiction there. Some read as though it did not speak to them,

But to the people at Jerusalem. One reads it as a book of mysteries, And won't believe the very thing he sees. Some read it but to wrangle for their creed, Hence understand but little what they read.

Some people read it, I have often thought To teach the Book instead of being taught; And some there are who read it out of spite.

I fear there are but few who read it right. So many people in these latter days Have read the Bible in so many ways That few can tell which system is the best, For every party contradicts the rest. But read it carefully, and you will see, Though men do contradict, God's words agree.

—Selected.

THE SUNDAY SCHOOL.**Lesson VIII.—Daniel and his Companions.**

DANIEL 1:8-21.

GOLDEN TEXT:—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Daniel 1:8.

TOPICAL ANALYSIS.

1. An honorable decision (vs. 8-10).
2. A satisfactory trial (vs. 11-16).
3. A glorious result (vs. 17-21).

INTRODUCTORY REMARKS.

Nothing is known of the parentage of Daniel, but from various circumstances we have the intimation that he was a royal descent and possessed natural charms. He was taken by king Nebuchadnezzar to Babylon in the third year of Jehoiakim, king of Judah, B. C. 604, and trained for the king's service with his three companions, Hananiah, Mishael and Azariah. These three companions are afterwards spoken of as, Shadrach, Meshach and Abenego, and are the ones whom Nebuchadnezzar commanded to be cast into the fiery furnace after it had been heated seven times hotter than it was wont to be. Daniel was afterwards called Belteshazzar. These four men are the ones which the lesson presents us for study; let us see how many good qualities we can find them possessing:

THE LESSON PROPER.**I. An honorable decision (vs. 8-10).**

8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine that he drank: therefore he requested the prince of the eunuchs that he might not defile himself.

It seems that Daniel was the spokesman for himself and his companions. He was the leader. In every reform movement, there must be a leader—a man that has both tongue and moral courage. The companions of Daniel were, no doubt willing enough to do what Daniel wished to do, but they were not qualified to present their cause to the prince of the eunuchs, as Daniel was. It took a lot of courage to stand up against a custom of long standing and express one's desire not to eat the so-called good things which the great king desired them to eat, but Daniel had this, and he used it to advantage for himself and companions.

9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

This declaration does not signify that it was a special act of God which did this. Daniel was a worshiper of God. He had God in him, and the influence he exerted over all with whom he was brought directly in contact was such as to draw them to him and win for him their esteem and favor. Divine influence will assert itself, no matter in whose heart it exists.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

The prince was subject to the king, and sworn to obey the king's orders. Any failure on his part to do as the king desired would be considered treason and would be punishable by death. The king desired as his attendants none but fine-looking, well-formed men, and the food he prescribed was considered the very sort that would develop beauty of figure and fairness of complexion. Daniel and his companions were undergoing a state of preparation to become the king's attendants. In other words, they were to be fattened something like hogs for the slaughter.

II. A satisfactory trial (vs. 11-16).

11, 12. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah, Prove thy servants I beseech thee, ten days: and let them give us pulse to eat and water to drink.

Daniel seems to have known a great deal more about the laws of Hygiene than the king of Babylon. Perhaps, he had been studying the words of king Solomon on that subject, and was profiting thereby. At any rate, he was confident that that trial would be all convincing. He was one of those who are able to keep appetite under control of reason and not to eat and drink with a view only to sensual gratification.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat, and as thou seest, deal with thy servants.

This was a perfectly fair proposition. No fair minded man could deny this request. We need more such modes of procedure at the present day, more such tests. If anything is right and true it will stand the test, and if those who have so much prejudice in their hearts against any particular doctrine, would go to work to test it, there would be even a greater degree of truth revealed to man than he now possesses.

14, 15. So he consented to them in this matter and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

This was a natural consequence. It was according to the immutable laws of God. The pulse which Daniel preferred was better adapted to the needs of the body than the rich foods which the king gave and the wine which would keep the body constantly in a state of irritation and nervousness. The reason so many people die a premature death in this age is because of the impure indigestible food they eat. No man can be healthy and happy who does not follow out the laws of his being.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

Melzar was fully satisfied. He knew the king would not find out by the countenances of these men that he had disobeyed orders. And he was probably fully convinced of the superiority of the food which Daniel and his companions chose to eat.

III. A Glorious Result, (vs. 17-21.)

17. As for these four children God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

Notice the result which follows the pursuit of a right course of conduct "knowledge and skill in all learning and wisdom." Do not think, that God gave them these things without an effort on their part to obtain them. O, no, they worked and God did his part and the consequence was the promotion of great and noble men. Daniel had understanding in visions and dreams. This was a special favor of God, something that could not be obtained by man *per se*.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

This was a great event in their lives. One that would work an ordinary man up to the highest pitch of excitability, but it doubtless had but little effect upon these men. They knew they were about to be presented with a great opportunity, and they were resolved no doubt to make the best of it.

19. And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king.

Talent, uprightness, honesty, and such qualities, assert themselves everywhere. These men were imbued principles which the king of Babylon recognized as superior to any possessed by his other wise men.

20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

The Bible tells us that the fear of the Lord is the beginning of wisdom. Search the world over to-day, and you will find that the most intellectual and most brilliant men we have, are those who have feared God from their youth up and have used the gifts with which nature has endowed them for accumulating knowledge and experience. These four men realized that there was work for them to perform in life, and that they could not perform it without God. They took God with them, and thus made life a success. The deeds of all truly great men are but an echo of the divine within.

21. And Daniel continued even unto the first year of King Cyrus.

He was somewhere between 80 and 90 years old when he died. He achieved an hale old age and lived to see many of his prophesies fulfilled. Religion prolongs life and brings one down to his grave in peace.

REFLECTIONS.

Temperance in regard to food and drink, will bring temperance in other things.

"The body is the temple of the soul." We must keep the temple repaired with proper material if we would be happy.

All truly great men fear and adore the name of God, and obey his laws. Gladstone is a living example.

"Seest thou a man diligent in his business, he shall stand before kings."

HERBERT SCHOLZ.

A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not, am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really shaping. They do their own will but they also do the will of God. A stronger hand guides them; a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are those who quietly yield to the guidance of an Almighty hand.

—Central Baptist.

For Malaria, Liver Troubles, or Indigestion, use BROWN'S IRON BITTER!

The Christian Sun.

THURSDAY, MAY 19 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.**TERMS OF SUBSCRIPTION.**

One year, cash in advance	\$2.00
Six months	1.00
Three months50

Advertising rates furnished upon application.

EDITORIAL NOTESCommencement at Elon College
26th inst.Rev. J. W. Holt, of Burlington,
gave us a pleasant call Tuesday.It begins to look a little like the
Atlantic Methodist is going into the
political business.We acknowledge receipt of an invi-
tation to Liberty Academy com-
mencement, May 26, 1892.We acknowledge an invitation to
be present at the commencement ex-
ercises at the University of N. C.The *Baptist Standard* comes to us
this time with a new head and in
new dress. It makes quite a neat
appearance.Rev. T. W. Strowd recently closed
a successful session of the school at
Union Ridge, N. C. Bro. Strowd is
very popular as a teacher.The General Convention of the
Christian church meets at Elon Col-
lege next Saturday. Let every dele-
gate reach there Friday night.The Raleigh Y. M. C. A. is pro-
gressing finely. Mr. J. S. Atkinson
is secretary and is showing himself
well adapted to the position.Rev. Jas. L. Foster pastor of the
Raleigh Christian church is quite
sick at his home on Jones St. We
fear he will not be well enough to
attend the convention at Elon Col-
lege. Let prayers go to God for his
recovery.Notwithstanding the Chinese are
excluded, the moon-eyed celestials
are coming to the United States in
but slightly diminished numbers.
They land in British America, pay
the tax of \$50 a head and are smug-
gled across the line.\$1,000 as the last of an amount
stolen from the government in 1865
was received by Postmaster GeneralWanamaker last week. This makes
a total of \$17,500 received from the
same unknown party. He says he
can now ask God to forgive him.*Belford's Monthly* for May published
at New York, by Robert J. Bel-
ford Pnb. Co., for \$3.00 a year, is
one of the best of its kind. It is a
bright and worthy magazine devoted
to literature and politics. Send to
the above address for sample copy.Rev. M. L. Hurley left his home
in Va., Monday to be at Elon Col-
lege for the summer. We hope his
health will be greatly improved and
that in the fall he will return to his
field of labor a well man. Rev. J.
O. Atkinson takes Bro. Hurley's field
for the summer.*The Century* for May is a remarka-
ble number. It is the beginning of a
new volume and contains the begin-
ning of three new serials. The table
of contents shows a list of prominent
names among the contributors, who
present the readers with a delightful
array of good reading.Dr. D. H. Albright will have the
sympathies and prayers of his many
friends, when this issue of the SUN
reaches them, telling them that his
health is so poor that he thinks
he will not be able to attend the
convention at Elon College. He
renews his subscription to the SUN,
and speaks a good word for it.**The Church Popularized.**The history of the church is divided
into distinct periods either by its
popularity with the world or hatred
by the world. For about three hun-
dred years after the birth of Christ,
the church was comparatively pure,
and greatly persecuted. From that
time on we have the history showing
the church moving in quite a zigzag
line until the great reformation.
Since that time, there has been a
gradual undercurrent working at
popularization.The word of God certainly teaches
that the church and world are two
distinct things. One is spiritual, the
other material. The church grows
popular only in the proportion that
the world gets into it. A popular-
ized church means a church in league
with the world.A few years ago we met a minister
who was fighting the whiskey traffic
with all his power. He soon found
it was making him unpopular (and he
loved popularity) so he began to let
himself down by degrees; and now
he is advocating, for high offices,
men who are completely committed
to the whiskey traffic.

But one of the boldest efforts

noticed to popularize the church is
seen among some of the Northern
Methodist. They want to so change
their discipline as to allow members
to dance, and to admit to mem-
bership those who may have a plu-
rality of wives. Who would have
thought that any Methodist would
have ever favored such a thing?
Where is the church drifting?The idea of popularizing the church
grows out of the great denomina-
tional desire for numbers. Numbers
without regeneration, may give a
church worldly strength, but no
spiritual strength. The world's joining
the church without spiritual
vitality will never carry the world to
heaven. And it will be as well for
the world to go to perdition out of
the church as to go there in the
church.The work of popularizing the
church is carried on so much by de-
grees, that the growth is not much
noticed until the iron fetters of the
world are so fastened, that they are
not easily shaken off.**Jocularity.**Possibly there never was a time in
the world's history when greater ef-
forts at light conversation, witticisms
and repartee, were made than now.
Quite a large majority of people seem
to give no attention to the teaching
of Jesus on this subject. He says
that "we shall give an account of
every idle word."The influence of many Christians
is shorn of much of its power by the
knife of light conversation. Often
on meeting at church, the second or
third sentence is an effort at witti-
cisms. But some one says that "Chris-
tians ought to be cheerful, not
gloomy and long faced." We ask
cannot Christians be cheerful without
a continual clatter in light conversa-
tion?We are sorry to say that the min-
istry is not exempted from this un-
becoming conduct. Often the min-
ister's influence is weakened by his
light conversation in the church be-
fore and after his sermon. How of-
ten is it the case that a conversation
about sweethearts and courtship is
commenced by the young people and
the minister soon after he comes into
the church, and is continued until he
goes into the pulpit? And again, as
soon as the sermon is preached, the
conversation turns in the channel of
jocularism. Does this not show a
spirit of worldly mindedness?Much is said at this day and time
about pastoral visiting,—and we be-
lieve that it is one of the means of do-
ing great good. But, if the visits
should carry nothing to the families
except a light conversation of witti-
cism, it would be a hundred times bet-ter not to make them; for they would
have a tendency to injure the influ-
ence of the minister, and do the fam-
ily no good.We know that ministers are only
men; but they are a different order
of men, and a certain degree of min-
isterial dignity is necessary to entitle
them to the full respect due the min-
istry.Let a minister's pastoral visits be
such that the family may see that he
has come to bring spiritual conver-
sation to it, that he wants to leave
them better than he found them, soon
his visits will be appreciated almost
like those of an angel. At church
let his looks and conversation show
that his mind is completely absorbed
in the worship, and it will not be
long before other minds will be lead
in the same channel. Let us have
more spiritual conversation at the
church and in the pastoral visiting,
and less jocularity.**Are We Growing?**We will let facts answer the ques-
tion that heads these few lines.We have the Minutes of the N. C.
& Va. Christian Conference, held at
O'Kelley's Chapel, Oct., 1854. At this
conference there were present
twelve ministers, and twenty-three
churches represented. This confer-
ence then included all the territory
that is now in the N. C. & Va. Con-
ference and the Deep River Con-
ference.Now turn to the minutes of last
year and you will find in the bounds
of the territory mentioned above 58
ministers and 97 churches. These
figures show that some work has
been done in 38 years.The same minutes show then the
entire conference was divided into
three circuits; the first one paying
\$78, the second one paying \$75, and
the third one paying \$80. Shallow
Well church paid \$30, and that was
the highest amount any church paid.
According to the figures given in the
minutes, the entire conference paid
for all purposes \$233.00. Have we
improved any?**A Proposed Amendment.**Bro. CLEMENTS:—I desire to pro-
pose to the General Convention an
amendment to our church govern-
ment, authorizing churches that adopt
a church covenant, not inconsistent
with the Cardinal Principles of the
church, to ask candidates for mem-
bership questions involving the prin-
ciples embodied in such covenant and
to receive or reject such candidates
according to the affirmative or nega-
tive answers given to such questions.

J. W. HOLT.

A Sunday at Home.

By an arrangement made with Rev. J. O. Atkinson, professor in Elon College, it was our great pleasure to preach at Morrisville last Sunday. It was in two miles of this place that our first sermon was preached. We have known the people of Morrisville more than thirty years. And a better people cannot be found.

As there is considerable sickness in the community, the congregation was not as large as usual. We missed much the genial face of Bro. J. K. Gibson, and the attentive look of Col. J. M. Pugh. They were kept away by sickness. We also missed the sweet voice of Miss Emma Harward at the organ. She is now in Boston, Mass., completing her course in music. She is already one of the best music teachers in North Carolina. And when she returns from Boston we shall expect her to be equal to any in the United States. In the absence of Miss Harward, Miss Minnie Sears presided at the organ, and did it well, too.

At night we preached at the Raleigh Christian church for Rev. J. L. Foster. Bro. Foster has been quite sick for several days. Here Sister Foster was much missed in the choir. She is recognized as one of the best church workers in the city of Raleigh. Notwithstanding Sister Foster was kept at home on the account of Bro. Foster's illness, the music, lead by Miss Nona Ellis, was good. She did well for a young lady of her age. And those who assisted her did them selves great credit.

Bro. and Sister Foster deserve the prayers and sympathies of our people everywhere in their effort to build up the church.

The Sunday school under the leadership of Bro. D. J. Mood, is doing well.

The Work at Norfolk, Va.

The following from the pen of Dr. McWhinney in *Herald of Gospel Liberty* shows conclusively that the Northern brethren want the church united so closely in the Memorial Christian church at Norfolk, Va., that in the future we may be one people indeed and in truth. We are glad this is so. Now let us all, the entire church, clasp hands with our free will offerings around the Norfolk church, and make it a grand power for good:

"OF THE TWAIN MADE ONE."

After two years of consecrated effort the cry for help coming up from our missionary brother from Norfolk, Va., appeals to our Christian benevolence with *peculiar emphasis*. It is not only our own appointed evangelist, who has magnified his office with

an intelligent zeal which appeals to our sympathy, but rather the *cause* which he represents which should stir our union loving spirits to their depths. It was a sure prophecy of the rending of hearts and scenes of blood, the like of which this country never saw, when Dr. Wellons and his Southern brethren left the Convention at Cincinnati in 1856. "Weeping may endure for a night, but joy cometh in the morning." After a night of thirty-four years of sadness, following the convention at Cincinnati, there came a joy to all our hearts on the morning of the Convention at Marion. We that were present at both of those conventions know that the spirit of the former and that of the latter were as remote as the kingdom of darkness and that of light. Every intelligent Christian knows, too, that division has been the bane of the church and the legitimate progenitor of infidelity.

Who then will not rejoice at this reunion? Who will not give *emphasis* to his or her thanks to the great King for the triumphs of his spirit by a donation to the "Union Memorial Christian Church" at Norfolk? Dr. Jones is doing his part in this Christian enterprise with most commendable intelligence and enthusiasm. Our brethren in the South, too, are viewing with us of the North in this matter of Christian benevolence.

As this "Memorial Church" is to stand as a monument in answer to the prayer to our Savior "that they all may be one," I this day send to Col. Alexander Savage, 66 Bonsh Street, Norfolk, Va., my "mite" of \$100. It has been my good fortune to unite with the brethren in making sacrifice to build a number of "houses" unto the Lord, and my success in raising money to pay for them has been largely in the fact that before asking others to subscribe I *subscribe* myself. We should never ask others to approach the altar of sacrifice until we ourselves have made a freewill offering acceptable to God.

Besides, I realize more and more that if the world is to be any wiser or better because of the little of this world's goods that I may be able to obtain, it will be *mainly* through that portion which I consecrate to the service of the Lord. Every unselfish man and woman *feels* and *knows* the same great truth. So then let us give evidence of our sanctified good sense at once, before too late, by sending a liberal contribution for the "Memorial Church" at Norfolk, Va.

T. M. MCWHINNEY.

Eton College Notes.

We are in the midst of examinations now, but by the time these notes reach the public we will be nearly

through our work and will be preparing to meet and welcome our friends. Commencement tickets were delayed, unavoidably I suppose, and if you do not get a ticket that is no sign that you are not invited to the commencement and no indication of the fact that you will not be welcome here. We hope all will come who can. All will be welcome. Come, we will be glad to see you. A nice program has been arranged and we believe and hope that the occasion will be attended with more or less of pleasure for all who may attend. We have now two daily passenger trains east and west bound. Trains from Greensboro and all points west arrive here at about 11 a. m. and 12:20 a. m. each day and from Raleigh and all points at about 9 a. m. and 9:20 p. m. This will be found to be of much more convenience than the old schedule when we had but one regular passenger train per day, besides an old freight that was as a rule behind time and made some 10 miles per hour.

And now our work at Elon for the past year is about over. What we have done is done. Whether we have done as much as we ought and could, whether we should have omitted many things that we have done, are questions which we will neither discuss nor answer now. It will suffice to say that on the whole a fair amount of solid work has been done by the student body we think and if the faculty had known any way to have gotten more work done than was, it would have done so. But we will not discuss the work—let one catalog and our students answer such questions as may be put about that.

The year has passed off rapidly and evenly withal. No deaths, nor startling or exciting occurrences worthy of note have visited us and for which we feel exceedingly grateful.

Many pleasant acquaintances and friendships have been formed but as the best of friends must part we will soon say good by—possibly some, and and may be many of us—never to meet again. Let us hope that we will all return to our homes better and more developed men and women than when we left there nearly one year ago. Let us hope that no evil influences have in any way entwined themselves around us, but that such lessons have been learned and such impressions received as will enable us to grow better and better each day we live and that at last, when partings and the conflicts of life shall have ended we may all meet and strike hands in the beautiful Leal-over-yonder, where our joys and happiness will last forever and where bliss supreme forever reigns.

J. O. ATKINSON.

May, 16 1892.

The Keeley Cure.

The Keeley Cure is, at this time, causing much interest in North Carolina, and seems to be doing much good. We certainly bid it God speed in all the good it is doing. But, if it is doing what its friends claim for it, it shows very clearly that the alcoholic appetite must be a disease. Then would it not be much better to blot out all the bar rooms, and thereby cut off the cause of the disease?

We give the following from the pen of Rev. E. A. Yates, D. D. in the Raleigh Christian Advocate, and would ask Dr. Yates, would it not be a higher degree of charity to cut off the stream that makes the disease than to give money to cure it after it is made?

One fact is worth any amount of theory; and the fact is simply amazingly true that the Keeley Institute at Greensboro has accomplished results that are as startling as the discoveries and inventions of Edison. I personally knew the habits of several gentlemen who were so unfortunate as to contract the "whiskey habit." They submitted to the treatment in good faith and were cured. Their testimony is that the very desire for intoxicating liquor has been removed and they are again masters of themselves.

It is scarcely to be presumed, that twenty-five or thirty gentlemen, whose word would be taken upon any matter wherever they are known, should conclude to deceive the public and belittle themselves. It is simply wonderful as a revelation of the nineteenth century, that a remedy has been found which must take rank, in its results for benefiting mankind, next to the discoveries of vaccination and the circulation of the blood.

I know personally several of the gentlemen who have established the Institute at Greensboro, and many of them are excellent Christian gentlemen and all are moral upright citizens. They have gone into the matter more from pure philanthropy than for money-making. And this is another significant fact. Some of them, cured themselves, are seeking to save others! Surely, even the indirect effects of the Gospel challenges our admiration. The head physician, Dr. Durham, is a scientific and capable superintendent. The company have taken several charity patients, and friends of several unfortunates have, in various places, made up the money necessary to have treated several poor drunkards. What a field for pure charity is here! It may be, and doubtless is, true that some who, to please friends, go to the Institute, but do not submit in good faith to the treatment, are not cured. But in this poor sinful world this is no strange thing.



THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

You will be better pleased with this week's Corner than last week's for we have some nice letters this time. I suppose you all had nice Sunday schools for it was such a beautiful day I think every one wanted to go to some place, and of course would not think of going to any place but Sunday school on such a grand day to praise God. How our hearts go up to God as we repeat those beautiful words of the lesson: "Bless the Lord, O my soul," etc. Now turn to next Sunday's lesson and you will see it is a temperance lesson, I have said nothing about temperance for a long time. You must watch this week and see what you can learn about the effects of intemperate and temperate habits in the people you meet and in that way you will learn much. On Sunday night, our Lord's day, I saw a shocking case of intemperance as I was going home from meeting. It is dreadful what worse than brutes people will make of themselves. I pray God none of the cousins will ever drink whiskey or intoxicating drinks.

Cordially yours,
UNCLE TANGLE.

CREEDMORE, N. C., May 12, 1892.

DEAR UNCLE TANGLE:—This is my first letter to the Corner. I hope you and the little cousins will receive me into the BAND. I am eight years old. I have been going to school to sister Florine. My school closed last Friday. Mama is visiting this week. I hope she will have a nice time I will close with much love to you and the little cousins. Enclosed find five cents for the BAND.

Your little niece,
MINNIE WINSTON.

Minnie, welcome to the BAND. Now your school is out and you have made a start I hope to hear from you often. We all love to hear from the little folks.

RALEIGH, N. C., May 7, 1892.

DEAR UNCLE TANGLE:—This is the first letter I ever wrote to the happy BAND of cousins, but I enjoy reading the Children's Corner very much. I go to Sunday school every Sunday now. I went to-day and knew my lesson very well. Our Sunday school teacher is Miss Mollie Kelly, and she is a very good Sunday school teacher. Our school was out last Tuesday. Rev. C. H. Blanchard preached an excellent sermon this afternoon at Pleasant Spring where a large crowd attended. I send five cents for the

BAND. I close with much love to all of the cousins.

Your new little niece,
SADIE ATKINSON.

A splendid letter Sadie, and now you must write often. Am glad you know your Sunday school lessons.

WEYER'S CAVE, Va., May 1, 1892.

DEAR UNCLE TANGLE:—I with pleasure take up my pen to write to you and the cousins. I cannot agree with you that Paul was the Apostle to the Gentiles. According to the reading of Acts 9:15 it seems as though Paul was chosen the Apostle to the Gentiles and kings and children of Israel. I refer you to the 10th chapter of Acts, also to the 15th chapter and verse 7. Uncle Tangle, I will try to answer a few of your questions: Sennacherib coveted Jerusalem. Eliakim, Shebna and Joab came with rent clothes to tell the news of Rabshakek. Aaron died on Mount Hor. The Greek name of Jesus was Alpha and Omega. Queen Vashti was deposed for disobedience. I hope my letter will come with plenty of company. Are my answers correct. As time and space is lacking I will close.

ALFRED W. ANDES.

Alfred, I am glad to see you take a stand, and if you think it is right stick to it till you are shown to be wrong. Now who is right? you or I?

RALEIGH, N. C., May 5, 1892

DEAR UNCLE TANGLE:—It has been nearly a month since I had a chat with the cousins, but have read with interest their much improved letters. I say improved because one can readily see a great development in the art of letter writing. We should appreciate the liberality of one so interested in our welfare as Uncle Tangle, and should avail ourselves of the opportunity he has offered us for the expansion of our thoughts. Our school was out the third of May, and our teacher is preparing to go to a picnic at the Raven Rock the seventh. I hope she will enjoy it. I go to the Christian Sunday school most every Sunday, but am not a member of any church, but I live in hopes of joining the Christian church sometime in the future. Enclosed you will find one-half dime for the BAND. I will close with much love to you and the cousins.

Your little niece,
ALMA ATKINSON.

A nice letter, Alma, and glad you seem determined to take advantage of the chance the Corner affords for improving yourself in letter writing. I hope you will not wait till some future time to give your heart to Jesus. He wants you now, and has not promised to save you at some future time.

Windsor, Va.

Deacon James Butler and wife from Johnson's Grove visited here first of May. Bro. Butler is the father of Rev. M. W. Butler. Their visit was pleasant and profitable to us.

Last Tuesday Rev. H. H. Butler, wife and daughter, on their way to visit relatives in the country, gave the writer a short visit. Bro. Butler returned the following day to his home and work. This brother has a large field of labor, too much for one to attend to. I know several others who have more appointments embracing a larger section than they can well supply.

I preached for the church at Whaleyville last second Sunday night. The night was passed at the home of Bro. A. D. Milteer who is a member of Liberty Spring. Monday night I delivered an address at the commencement exercises of Miss Mattie Eure's school near Whaleyville. The night was a cloudless one, permitting the moon and stars to look down upon the large and anxious congregation which had come from far and near to see the exercises. It was a success in every way, and Miss Eure and her scholars received many well-merited words of commendation. Her unbounded success and great popularity is gratifying to her many friends.

Monday night was spent most pleasantly with Bro. Bolden Doughtie, and his interesting family. Bro. B. is an active member of Liberty Spring.

Nearly a hundred years old is the Christian church. In a hundred years churches ought to have been established by the Christians wherever needed. The reason it has not grown faster and stronger may be for the want of a better educational and missionary system, or it may be for the want of better organization in its plans for work. From what I have been able to see and to gather from it, and from other denominations it has not been progressive enough. The Christian church for its own good is entirely too local, many of her local churches will compare very favorably with churches of other denominations, but when it looks abroad over the great field of Christian activity, it sees its own small field not extended far beyond the place of its birth; and this of itself, has discouraged many of its ablest and best workmen. Our old home with all its early associations is dear to many and most of us, but it would not have been well for us to have remained there all the time. We would have been too local and narrow. If we expect to fill the great mission the Christian church

has it is high time for us to be up and go to work in earnest.

"Watchman! tell us of the night, What its signs of promise are?"

J. T. KITCHEN.

Two Rulers.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life do not take a crooked rule." —*Christian Worker.*

North Carolina State Dental Association, Winston-Salem, N. C.

For above occasion the Richmond & Danville railroad will sell reduced rate round trip tickets to Winston-Salem, N. C., and return at following rates from points named below. Intermediate points in same proportion. Tickets on sale May 23 to 26th, limited May 30, 1892.

Charlotte, \$5.95; Goldsboro, 7.05; Henderson, 6.10; Marion, 7.55; Rural Hall, .70; Durham, 4.30; Greensboro, 1.65; Lincolnton, 6.60; Raleigh, 5.40; Selma, 6.45.

Annual Commencement, Salem Female Academy, Winston-Salem, N. C.

For above occasion the Richmond & Danville railroad will sell reduced rate round trip tickets to Winston-Salem, N. C., and return, at following rates from points named below, intermediate points in same proportion. Tickets on sale May 20 to 25, limited May 31st, 1892. Charlotte, 5.30; Goldsboro, 6.25; Henderson, 5.45; Marion, 6.65; Selma, 5.75; Durham, 3.95; Greensboro, 1.50; Lincolnton, 5.90; Raleigh, 4.85.

Commencement Greensboro, Female College.

For above occasion the Richmond and Danville Railroad will sell reduced rate round trip tickets to Greensboro N. C., and return at following rates from points named below, intermediate points in same proportion. Tickets on sale May 21st to 25th, limited May 27th.

Charlotte, \$4.35; Goldsboro, 5.45; Lincolnton, 5.00; Rural Hill, 2.25; Winston-Salem, 1.50; Durham, 2.70; Henderson, 4.50; Raleigh, 3.95; Selma, 4.85.

(Continued from page 280.)

said, "Mark the perfect man, and behold the upright: for the end of that man is peace;" also, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Though not old in years, I have passed through many sorrows, and with David can say that I have not seen the righteous forsaken. Some object to deathbed scenes being recited, not thus with me, for that is the final test which we can see in this life, and he who dies resigned, is an everlasting proof to my conception that there is a God of infinite mercy and kindness who rules this universe and never, never, forsakes those who have "leaned on Him for repose."

I have seen a beloved father pass through the shadow of death with a peaceful smile on his face after affirming that he believed the Lord would save, and that he trusted in His mercy. I have heard many others tell of those who died happy and confiding; I have read what David tells us, that he had never seen the righteous forsaken, so why, dear friend, should we be so cast down? Trust Him, only trust Him. Go to Him in prayer and patiently wait his good pleasure, for though the worms shall devour your body you shall yet see God in all His glory, if you repent and trust Him. Leave it with Him.

MRS. N. M. BLALOCK.

Mission and Cannibalism.

In a letter to the *Australian Christian World*, Sept. 21, 1891, J. B. Gribble, a missionary to the blacks in Northern Queensland, writes concerning his field of labor.

"I am now at Hughenden, which is a squatting town situated on the Flinders, and on the main road to the Gulf of Carpentaria, about 250 miles southwest from Townsville. The climate is the strangest I have ever experienced in all my Australian travels. During the day it is terribly hot, but at night it runs chilly cold, and a new arrival soon realizes a feeling of feverishness. My black boy, Pompo, was first to yield, and I soon followed. As on the Johnstone River, so here, there is spiritual famine. There is only one minister of the gospel in a strip of country measuring 400 miles by 200; and what can he do, though he were to travel all his time, to meet the spiritual needs of such a district? Big children I learn cannot even spell words of one syllable, while they are in almost total ignorance of the plan of salvation. Not only are the poor aborigines in these parts in need of Christ's gospel, but those of our own color and language are even going back to practical

heathenism; and can we wonder at laxity of morals in the Australian bush under such a condition of spiritual neglect?

"The Rev. W. E. Hillier, in his recent Brisbane lecture, graphically described the consequences of spiritual neglect in Western Queensland, and who that has traveled in these parts could say that his picture was over colored? If the Christian churches of the South would only come to a mutual understanding, and, *leaping over the high walls of mere sectarianism, agreed to overlap no longer*, then there would be ample means and sufficient workers to occupy these waiting fields. It seems to me that the time has come when a comprehensive scheme should be formulated to reach in a real gospel sense, the neglected thousands of Europeans, Asiatics, and aborigines of Northern Australia? Who will make the move in Christ's name? In these parts the blacks are not numerous, and they concentrate chiefly on the stations; and, I am sorry to say, there is to be found, what I failed to find farther north, viz., the half-cast element.

"I am told that the tribes hereabout are also addicted to cannibalism. Indeed, it would seem that this repulsive custom obtains throughout the north and west. A terrible case of cannibalism occurred about the time I went down to the coast towards the Russell River. A black boy, who had been in company with a party of white men, got away from them, and was making his way home to the Johnstone River, when he was *intercepted by the man-eaters* of the Russell, and *killed and eaten*. Even the 'dark places' of our own Australia are 'full of the habitations of cruelty.' May God help me and others who have this aboriginal matter at heart, to work on until the benefits of Christ's holy religion shall have superseded the existing abominations."

A Bad Disease.

"Pray, sir," inquired a friend of a prominent nobleman, "of what did your father die?" "He died, sir, of having nothing to do." How many people there are who have died of the same disease! How many others will die of it unless they have some relief! A machine standing still will ruin itself by rust twice as soon as it will be destroyed by wear and tear. Our faculties require use, and the human constitution, deprived of exercise for body and mind, decays and rusts out.

Thousands of people are dying of laziness, gluttony and lust. When God provides them with abundance of every needed thing, they grow careless, and sink down into idleness, listlessness and uselessness in the world.

It is a law of existence that useless things must make way for things that are useful. Dead trees rot that living trees may have a place to grow; and the man who allows his powers to become dormant will break down and die out and make room for something better.

Do not die of idleness. Be up and doing; not with rashness, haste or excess, but with calm, steady, constant zeal. Do with thy might what thy hand findeth to do, assured that God, with whom we work will bless those willing souls who are "workers together with him." For in all our labors we should count ourselves workers with God, and should be steadfast, unmovable, always abounding in the work of the Lord. The Apostle described himself as "in labors more abundant," and the men who abound in labor, working according to the power that worketh in them mightily, may expect divine help in all the work he calls them to do. His voice sounds in the ears of the listless and the indifferent, "Why stand ye here idle all the day?"

And to those who have hearts to labor and hands not afraid of work, he says, "Go work to-day in my vineyard, and what is right I will pay thee."—*Common People*.

Life's Opportunities.

Some one has said that "every face ought to be beautiful at forty," and another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say life's opportunities of nobleness, of even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinings of the face as great thoughts kindle inwardly—those things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage either; but only habitual nobleness and graciousness within; and this will give them all.

Nor does a wise man think he knows another till he has watched the quick expressions that flits across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one.—*Rev. W. C. Garnett*.

A True Missionary Spirit.

Dr. McLaren, of Manchester, England, makes the following just remarks:

"The missionary spirit is nothing more than the Christian spirit turned in a definite direction; and therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labor. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the fountain of all, a deeper and a closer communion with Jesus Christ. By the might of living sympathy with Him, the moving of His own spirit within us, we shall have no spasmodic, or galvanized, or partial missionary spirit, but we shall see the world with Christ's eyes, looking beyond all the surface accidents, down to the deep central realities of the case, and like him, weeping over that which to the common eye was but a source of gratulation, and seeing men, whatever else they may be, as sheep that had no shepherds, for they wandered away from him."—*Missionary Advocate*.

The Foolishness of War.

War is no more essential to the preservation of national honor than is dueling to the preservation of individual honor. In any of its forms it is a relic of barbarism, and the most expensive. So long as we permit this relic of barbarism to exist we must pay a heavy tax for its maintenance, and that tax will fall most heavily upon the poor. Take a few figures. The late civil war cost this nation the immense sum of \$6,189,929,908, to which must be added the Southern debt of \$200,000,000. This was the immediate outlay—over \$8,000,000,000. Besides this, we pay annually in pensions and interest over \$150,000,000. These figures tell, however, only a small part of the story. Figures can never express the weight of terrible burdens which the war laid upon the shoulders of the people—the precious lives wasted, the waste of labor, the waste of the results of many years of work—these are beyond computation.—*Baptist Inquirer*.

The Only Father.

"My father is very rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house, and stable, and the lake."

"My Father is also rich," said the girl, as she looked up towards the sky and away over the fields and woods. "The green fields and meadows are all His, the blue sky and the golden sun, 'the cattle on a thousand hills'—all these are His."

"And who is your father?" asked Earl.

"He is God, the Father Almighty, maker of heaven and earth," was the good and gentle answer.—*Br.*

Mad Dogs and Whiskey.

Statistics show that about ten thousand people are killed by whiskey where one is killed by a mad dog. Hence foreign-born rum-sellers wish us to kill the mad dogs, and license the whiskey dealers! One man in a year crazed with hydrophobia, furnishes news which is telegraphed all over the country, but any day in the year forty people run through the gin mill, and turned out roaring, raving, crazy drunk and ready for deeds of beastliness and blood are arrested, put through the courts, and the next morning's paper in its police reports disposes of the whole of them in two words, "Forty drunk!" and then goes on to publishing articles advocating the licensing of men to make more drunkards. If some weak-minded man chances to be unbalanced, and goes crazy in connection with some religious work, the fact is heralded from one end of the land to the other as "religious insanity," and made an awful example and a text for infidel scoffings; but rum-sellers are making people crazy by hundreds every day, and the same papers have nothing to say about the cause of all this madness. They advertise the strong drink from day to day, religious papers puff the whiskey bitters which create the appetite; great newspapers sell their columns to the rum power, and for money spread this evil to curse and desolate the land.—*Safe Guard.*

Advice to Girls.

Don't be silly about the men
Don't fail to take a man at his word
when he says he is poor.
Don't be rude to a man in order to
show your independence.
Don't let a man impose upon you,
simply because he is a man.
Don't think because a man likes
you that he wants to marry you.
Don't believe everything a man
tells you, either about himself or yourself.
Don't be familiar with men, and
don't permit familiarities from them.

Don't conclude that a man is a
gentleman simply because he has the
appearance of one.

Don't think that a man is not in
love with you because he has not pro-
posed to you.

Don't think because a man is a
graceful and interesting talker that
he is everything else desirable.—*Ex-
change.*

Jottings.

A town in Indiana has passed an
ordinance requiring all boys, under
16 years, to be in their homes by 7
p. m., under the penalty of arrest
and imprisonment.

We have noticed that no matter
where a man has a pain he is always
satisfied that he would be very brave
and patient if it was only somewhere
else.—*Rochester Post.*

Teacher: "When the wise men
came to the king, what did they
say?" Boy: "They said: 'O, King
live forever!'" Teacher: "Quite
right; and what then?" Boy: "And
immediately the king lived forever."
Life's Calendar.

Those who receive all God's boun-
ties, but do not give for his work in
the world, are like the Dead Sea.
Not all the fresh floods of the Jordan
can sweeten it bitter waters. So all
the streams of God's bounty cannot
sweeten a heart which has no outlet.
—*Selected.*

Think of it! The University of
Glasgow will confer the degree of
LL D. on the Roman Catholic Arch-
bishop Eyre on the fiftieth anniver-
sary of his ordination. Is this Scot-
land? We recall that Amherst Col-
lege some years ago gave the more
theological degree of D. D. to Father
Hewitt.

And now Mississippi has passed a
Scientific Temperance Instruction
bill, which is to cover every grade of
school from the primary to the uni-
versity. And that is not all: the
late legislature passed a law prohibiting
the sale of tobacco in any form to
boys under eighteen years of age.
That is grand! All reform is not in
the North, nor does it pertain to any
one party.—*Herald of Gospel Liberty.*

A young preacher should study his
Bible, to be sure, but he ought to
study himself as well, in order that
he may preach naturally. Success is
seened, not by being some other
man but by being yourself. If you
try to preach like Spurgeon, or some
admired professor, or popular preach-
er of your acquaintance, you are going
to fail just as "sure as 2 and 2
make 4." Discover and cultivate the
powers which God has given you,
and faithfully using these in His
strength, you may expect His blessing.
—*Central Baptist.*

Let no boy think he is to be made
a gentleman by the clothes he wears,
the horse he rides, the stick he carries,
the dog that trots after him, the house
he lives in, or the money he spends.
Not one of all these things do it; and
yet every boy may be a gentleman.
He may wear an old hat, cheap
clothes, live in a poor house, and
spend but little money. But how?
By being true, manly and honorable;
by keeping himself neat and respectable;
by being civil and courteous;
by respecting himself and respecting
others, and finally, and above all,
fearing God.—*Sunday School Evan-
gelist.*

Commencement, Elon College, N. C.

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and Danville railroad will sell re-
duced round trip tickets to Elon Col-
lege, N. C., and return at following
rates from points named below. In-
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Tickets on sale May 20 to 26, limited
May 28th.

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Danville Va.	3.35	Durham N. C.	2.00
Goldsboro N. C.	5.00	Greensboro	.85
Henderson	3.95	Jeffress, Va.	4.50
Lincolnton,	5.60	Marion, N. C.	7.35
Raleigh,	3.15	Rural Hall,	2.90
Selma,	4.35	Winston Salem,	2.25

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By virtue of authority given me
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and at request of parties in interest,
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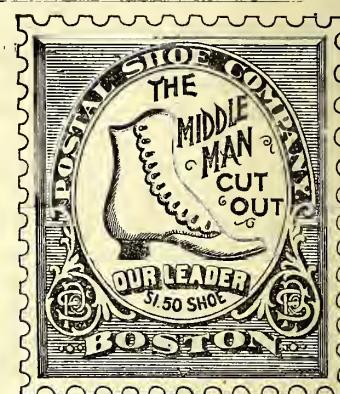
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Farmers' Alliance Lecturer.



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Dancing.

1. It is nowhere commended in the Bible.

2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure as now, but was one of the ways that they praised God in the time of victory.

3. The New Testament tells of but one case of dancing, and that in purpose is more like the dancing nowadays than any dancing in the whole Bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman empire, resulted in the death of John the Baptist.

4. Dancing is not done in the name of the Lord. Paul says do all things in the name of the Lord.

5. It leads to expensive and gorgeous dress.

6. It unfits the mind for reflection.

7. It leads to the violation of the laws of health, among which are the great loss of sleep and too much exercise.

8. Our Saviour did not dance.

9. The apostles and early Christians did not dance.

10. No dancer wants it placed on his tombstone when dead that "he was an expert dancer."

11. It creates or fosters a love for the fatal cup.

12. It tolerates a freedom between the sexes, immodest and often resulting perniciously.

13. Hundreds of blasted characters can date the first step of their ruin to their first visit to the ball-room.

14. No Christian can attend balls and keep unspotted from the world.

15. We cannot let our light shine at the ball-room.

16. We are to glorify God in our bodies and spirits. Can we do it by dancing?—*Eastern Reflector.*

She Quoted Scripture.

Five-year-old Dorothy goes to Sunday school, and always learns the golden text. Sometimes her mother is astonished at her application of these bits of Scripture. She was allowed to go to one of the neighbors to play one afternoon, and looked very sweet in her fresh, dainty gown. It was only a little while, however, before she ran home, besmeared with mud from tip to toe.

"O Dorothy!" mamma exclaimed, in a discouraged tone. "What shall I do with you?"

"I'm sorry. I didn't mean to, mamma?"

"But just look at your clothes, child! What am I going to do with you?"

"Well," responded Dorothy, remembering her text for the previous Sabbath. "Man looketh on the outward appearance but the Lord looketh on the heart."

And what could mamma do?—*Youth's Companion.*

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A Beautiful Father.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"O," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father. You ought to see him."

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter: but there isn't much work now, so he is doing laboring till better times. He leaves us a warm breakfast before he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife and cuts us beautiful things with his jack knife. You ought to see our father and our home, they are both so beautiful!"

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was, at first sight, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician. His children had no idea they were poor; nor were they, with such a hero as this to fight their battles for them. This man, whose grateful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was any man in priestly robe in costly temple. He was, as his children had said, "a beautiful father" in the highest sense of the word.—*Ex.*

Good Manners at Home.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says: "Good manners are made up of petty sacrifice," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the least and most natural way, and habits acquired will never leave them.—Courtesy and kindness will never

lose their power or their charm while all spurious imitations of them are to be despised.—*The Republic.*

Politeness.

The only standard of politeness is found in good sense and a good heart; not in the conventional laws of polite and fashionable society. The Good Samaritan was a politer man than Chesterfield, because he was a better man. Benevolence is an essential ingredient of true politeness, and charity indispensable to the character of the polished gentleman. Genuine politeness is a spontaneous outgushing of the heart, and not the stiff observance of arbitrary rules of conventional etiquette. Watch the man who approaches you with a patronizing smile and a ball-room bow; for he is as false in character as his manners are insincere and artful.—*Alabama Advocate.*

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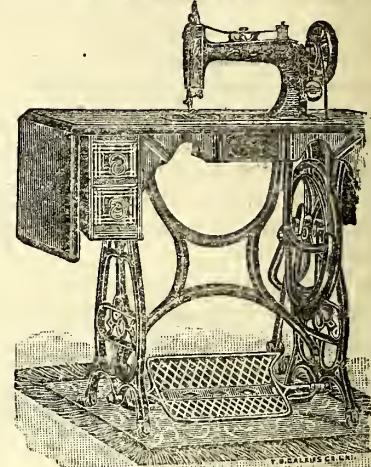
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Brevities.

The amount paid into the Philadelphia city treasury for Liquor Licensee for this year, so far, has been over \$1,000,000.

"Most of the self-made men have a home made look." We thank God for these men, for without them the church, and the country would be in poor hands.

There are times in life when the soul like a half-grown climbing vine, hangs hovering tremulously, stretching out its tendrils for something to ascend by.—*Mrs. H. B. Stowe.*

A few verses of the Bible tells us about man's creation; less than a chapter is devoted to his fall, while all the rest of the book is taken up in telling of his redemption.

It pays to be true to God, Daniel get into the den of lions thereby, but came out safe, Stephen went to heaven under a shower of rocks, but was crowned at God's right hand.

The coward prays only at night, fearing that he may die before morning. The man of God prays during the day to get assistance to meet the temptations around him.

That New England woman had her own ideas of godliness who said of her irascible spouse: "John is as good a Christian as ever lived, but you'd never mistrust it from his daily life.—*Boston Commonwealth.*

Yesterday is yours no longer; tomorrow may never be yours; but today is yours; the living present is yours, and in the living present you may stretch forward to the things that are before.—*Archdeacon Farrar.*

Envy cast an angel from heaven, men from Paradise, slew Abel, sold Joseph, drove Moses from Egypt, moved Aaron against his brother, covered Miriam with leprosy, crucified Christ.—*Pet. Chrysologus.*

"It is a small building lot I own," said a citizen of a crowded city, "but I own all the way up." It is true of the believer. His riches here below may be meager measured horizontally, but they are infinite measured perpendicularly.

Cast forth thy act, thy word, into the everlasting, ever working universe; it is a seed grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas as a hemlock forest, after a thousand years.—*Charlyle.*

A German in Cincinnati, says the *Cleveland Leader*, made a wager that he could fast five days. On the fourt' day he was locked in a room where there was a plate of hot sauerkraut, and he yielded to the temptation. He has plenty of company in other mortals who yield to the temptations of life and never think to call to their aid the Great Succorer.

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Richmond & Danville R.R.
CONDENSED SCHEDULE.
In Effect January 17, 1892.

OUTBOUND	DAILY.		
	No. 9.	No. 11.	
Lv Richmond	*3.00 p.m.	*3.20 a.m.	
Burkville	5.16	5.00	
Keysville	5.44	5.44	
Ar Danville	8.00	8.05	
Greensbor	10.5	10.12	

Lv Goldsboro	12.15 p.m.	*1.35 p.m.
Ar Raleigh	1.55	5.45
Lv Raleigh	*6.40 p.m.	*3.05 p.m.
Du ham	7.44	5.07
Ar Greensboro	10.15	9.40
Lv Winston Salem	*8.40 p.m.	*8.50 a.m.
Ar Greensboro	*10.25 p.m.	*10.20 a.m.
Ar Salisbury	12.18 a.m.	11.57
Statesville	*1.52 a.m.	*1.09 p.m.
Asheville	6.55	5.59
Hot Springs	8.56	7.44
Lv Salisbury	*2.28 a.m.	*12.05 p.m.
Ar Charlotte	2.00	1.30
Sparta burg	5.00	4.27
Greenville	6.10	5.31
Atlanta	12.20 p.m.	11.45
Lv Charlotte	*2.10 a.m.	*1.50 p.m.
Ar Columbia	6.07	5.50
Augusta	9.30	0.15

NORTHBOUND	DAILY.	
	No 10	No 12.
Av Augusta	*7.00 p.m.	*1.00 p.m.
Columbia	10.50	4.10
Ar Charlotte	3.05 a.m.	8.00
Lv Atlanta	*8.30 p.m.	*3.00 p.m.
Ar Charlotte	6.40	7.50
Lv Charlotte	7.00 a.m.	8.20 p.m.
Ar Salisbury	8.27	9.45
Lv Hot Springs	*5.22 p.m.	*12.41 p.m.
Asheville	2.40 a.m.	4.5
Statesville	7.07	9.7
Ar Salisbury	8.00	10.12
Lv Salisbury	*8.37 a.m.	*9.55 p.m.
Ar Greensboro	10.20	11.28 a.m.
Ar Winston Salem	*11.49 a.m.	*1.18 a.m.
Lv. Greensboro	*10.20 a.m.	*12.01 a.m.
Ar Durham	12.32 p.m.	4.20
Raleigh	1.25	7.00
Lv Raleigh	*1.30 p.m.	*8.45 a.m.
Ar Goldsboro	3.05	12.28 p.m.
Lv Greensboro	*10.30 a.m.	*11.38 p.m.
Ar Danville	12.10 p.m.	1.10 a.m.
Keysville	2.52	4.15
Burkeville	3.36	4.57
Richmond	5.30	7.15

+ Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7.50 a.m. daily and 8.50 a.m. daily except Sunday and Monday; arrive Richmond 9.10 and 10.45 a.m. Returning leave Richmond 3.10 p.m. and 4.40 p.m. daily except Sunday; arrive West Point 5.00 and 6.00 p.m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p.m. daily; leave Keysville 6.00 p.m.; arrive Oxford 8.03 p.m., Henderson 9.05 p.m., Durham 9.35 p.m., Raleigh 10.46 p.m. Returning leave Raleigh 9.15 a.m. daily, Durham 10.25 a.m. Henderson, 10.05 a.m. Oxford 11.25 a.m.; arrive Keysville 2.00 p.m., Richmond 5.30 p.m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9.10 a.m.; arrives Durham 6.20 p.m. Leaves Durham 7.15 a.m. daily except Sunday: arrives Oxford 9.10 a.m. Leaves Durham 7.50 p.m. daily except Sunday; arrives Keysville 2.10 a.m. Leaves Oxford 3.00 a.m. daily except Sunday; arrives Durham 5.00 a.m.

Additional trains leave Oxford daily except Sunday 11.50 a.m.; arrive Henderson 12.45 p.m. Returning leave Henderson 6.30 and 9.40 p.m. daily except Sunday; arrive Oxford 7.35 and 10.45 p.m.

Washington and Southwestern Locomotive Lined operated between Washington and Atlanta daily, leaves Washington 11.00 p.m. in Danville 5.50 a.m., Greensboro 7.10 a.m. Salisbury 8.28 a.m. Charlotte 9.15 a.m. arrives Atlanta 5.05 p.m. Returning leave Atlanta 1.25 p.m., Charlotte 9.20 p.m. Salisbury 10.29 p.m. Greensboro 11.45 p.m.; arrives Danville 1.20 a.m. Lynchburg 3.35 a.m. Washington 8.38 a.m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12.15 p.m. and Raleigh 6.40 p.m. daily, makes connection at Durham with No 40, leaving at 7.50 p.m. daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

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ATLANTA, GA. ATLANTA, GA.
SOL. HAAS, Traffic Manager,
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	No 38.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5.00 p.m.
Mill Brook,	5.15
Wake,	5.39
Franklin,ton,	6.01
Kittrell,	6.19
Henderson,	6.36
Warren Plns	7.14
Macor,	7.22
Arrive We don,	8.30

TRAINS MOVING SOUTH.

No 41	No 45.
Leave Weldon,	12.15 p.m.
Macon,	1.13
Warren Plns,	1.20
Henderson,	2.22
Kittrell,	2.39
Franklin,ton,	2.56
Wake,	3.17
Mill Brook,	3.40
Arrive Raleigh,	3.55

Louisburg Road.

Leaves Louisburg at 7.35 a.m., 2.00 p.m. Arrive at Franklin at 8.10 a.m., 2.52 p.m. Leave Franklin at 12.30 p.m., 6.05 p.m. Arrive at Louisburg at 1.05 p.m., 6.40 p.m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41	No. 45.
Pass. &	Freight & Pass.
Leave Raleigh	4.00 p.m.
Cary,	4.19
Merry Oaks,	4.54
Moncure,	5.05
Sanford,	5.28
Cameron,	5.54
S'th'n Pines,	6.21
Arrive Hamlet,	7.20
" Ghio,	7.40
Arrive Gibson.	8.15

GOING NORTH.

No. 38.	No. 40.
Pass. &	Freight & Pass.
Leave Gibson,	7.00 a.m.
" Ghio,	7.18
Arrive Hamlet,	7.38
Leave "	8.00
S'th'n Pines,	8.58
Cameron,	9.26
Sanford,	9.52
Moncure,	10.16
Merry Oaks	10.26
Cary,	11.01
Arrive Raleigh,	11.20 a.m.

Pittsboro Road.

Leave Pittsboro at 9.10 a.m., 4.00 p.m., arrive at Moncure at 9.55 a.m., 4.45 p.m. Leave Moncure at 10.25 a.m., 5.10 p.m., arrive at Pittsboro at 11.10 a.m., 5.55 p.m.

Carthage Railroad.

Leave Carthage at 8.00 a.m., 3.45 p.m., arrive at Cameron at 8.35 a.m., 4.20 p.m. Leave Cameron at 9.35 a.m., 6.00 p.m., arrive at Carthage at 10.10 a.m., 6.35 p.m.

Died.

J. Thomas Holt, aged 20 yrs. and 10 mo., oldest son of S. M. Holt, of Chatham Co., N. C., was run over by the shifting engine of the R. & D. Co., at Manchester, Va., May 3, 1892, and so severe were his injuries that he died in a few hours. Without a struggle he fell asleep in Jesus. His grave was covered by friends with many of nature's chosen flowers. As evidence of his relationship to God, he gave vent to these words while conscious; "I am mashed all to pieces and cannot live;" but said he, "I am prepared." At the early age of eleven at Hank's Chapel he gave his heart to God and since then his daily walk and conversation could have been profitably taken as a model. At Manchester he was especially liked by his employers. Promotion after promotion had placed him on the verge of an engineer's seat; possibly the first opening would have won this the great desire of his life. He was bright and vigorous, full of vim and energy. In his short life he had won many friends to mourn, with the bereaved ones at home, his death. In remembering the wisdom of God we are consoled. Only a few summers ago did his dear mother pass over the river. On her dying bed he promised her that by and by he would clasp her hand in the spirit land where parting would be no more. We believe that promise was held sacred in his heart and to-day he is with her in that bright kingdom.

W. H. BOONE.

How Uncertain is Life.

My heart was made sad this evening when I read in the SUN of the sad untimely death of Tommie Holt of Manchester, Va. It was my privilege and pleasure to spend the nights of the 15th and 16th of December with the kind and pleasant family of Bro. John Holt in Manchester, and Tommie was there. He was then running on the fast train from Richmond to Danville, Va. A nice, bright, cheerful, intelligent young man. He was industrious, full of energy and ingenuity. There was nothing about an engine that he did not understand and yet beneath its ponderous weight he met his death. Poor boy! On the morning of the 16th of December Dr. Hunter McGuin after a long and tedious examination told me that I could not hope to live thirty days, I told Tommie about it. He expressed great sympathy for me. That night he and I walked to the drugstore to get some morphine, on our way home I was in terrible agony, Tommie took me by the arm and said: "I am so sorry

for you, I wish you enjoyed such health as I do and had such a prospect of life before you as I have." He was not boasting but only expressing his gratitude for such wonderful blessings. Poor fellow; he is gone I trust to the better country, and I still linger a poor feeble mortal upon the earth. "Be ye also ready." "Surely there is but a step between me and death." I desire to express my sympathy to his father and brothers and sisters. May the Lord at his coming find us ready.

M. L. HURLEY.

The Tongue.

The tongue is an index of the heart.—Luke 6:45.

Solomon says, death and life are in the power of the tongue.—Prov. 18:21.

The tongue is a world of iniquity.—Jas. 3:6.

The tongue is set on fire of hell.—Jas. 3:5.

The tongue is as a tree of life.—Prov. 15:4.

PETERSON'S MAGAZINE for June is a model number in beauty and excellence. The full page engravings, "An Egyptian Toilet" and "A Post Station Thuringia," are the handsomest we have found in any of the month's magazines. There is a portrait of the present Duchess of Marlborough, one of the most beautiful among American women. The stories are by favorite authors and all so good that it would seem invidious to single out any for special mention. The miscellaneous articles are also of special interest. "Woman At The World's Fair," by Annie Curd, gives a concise account of the preparations women of all countries are making. "Curiosities in Embroidery," by Margaret V. Payne, shows a variety of relics that belong to famous people of old days. In "Pillows, And How To Make Them," Mrs. Paull gives directions for manufacturing all sorts of wonderful cushions, and "A Cherry Feast," by Mrs. E. A. Matthews, shows how to get up a novel early summer luncheon. The fashion and household departments are complete as ever. Terms, \$2.00 a year; \$1.00 for six months. Now is a good time to subscribe, as a new volume begins with July number. Address, PETERSON'S MAGAZINE, Philadelphia, Pa.

"The flowers that bloom in the Spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The fabled Elixer Vitæ could scarcely impart greater vivacity to the countenance than this wonderful medicine.

At Parkersburg (W. Va.) Andrew Jackson McFarland and Bertie Ellison were married. Andy has reached the mature age of 15, while Bertie rejoices in having attained unto sweet 13.

Sunken eyes, a pallid complexion, and disfiguring eruptions, indicate that there is something wrong within.

Expel the lurking foe to health, by purifying the blood with Ayer's Sarsaparilla. Cures Erysipelas, Eczema, Salt-Rheum, Pimples, and Blotches.

The Favored Classes.

Teachers, Ministers, Mechanics, Merchants, as well as their wives, daughters and sons, who would like to devote at least a part of their time and attention to a work that would bring them in a lot of ready money during the next few months, would do well to look up the advertisement of B. F. Johnson & Co., Richmond, Va., in another column, as it may be the means of opening up to many new life and larger possibilities. These gentlemen have been extensively and successfully engaged in

business for many years, and they know what they are talking about when they tell you they can show you how to better your financial condition.

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